

MISCELLANEOUS
LETTERS,

Giving an Account of the

WORKS
OF THE
LEARNED,

Both at Home and Abroad.

To be Published Weekly.

From Wednesday November 21. to Wednesday
November 28. 1694.



L O N D O N ;

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Catalogue of Books lately printed.

Miscellaneous Letters.

ANICIUS MANLIUS SEVERINUS BOETIUS,
*of the Consolation of Philosophy: In five Books. Made
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 York.*

THEY must be altogether Strangers in the Com-
 monwealth of Learning, who are not acquaint-
 ed with this Immortal Work of *Boetius*; and
 I cannot wonder enough that so useful a Book
 has been so long slighted, and that since *Chaucer's* time no
 Body has been invited to give it an English Dress. The
 noble Author of this Translation has therefore mightily
 oblig'd the World in presenting us with this Version; nay,
 he has put a great Obligation upon *Boetius* himself; for
 this is an excellent Proof that this Work is answerable to
 its Title, and that it affords Consolations in the most sad
 Circumstances.

The Original being so well known, and the Translation
 being the Work of so able an Hand, it would be superflu-

ous to give you a Character of the first, or to commend the other ; and therefore I shall conclude by recommending this Book to every Body as a proper Remedy in Adversity, and an excellent *Preservative* against the dangerous Charms of Prosperity.

The World bewitch'd ; or an Examination of the common Opinions concerning Spirits ; their Nature, Power, Administration and Operations : As also the Effects Men are able to produce by their Communication : Divided into four Parts. By Balthasar Bekker D. D. and Pastor at Amsterdam. Vol. 1. Made English, &c. in 12^o. London, 1695. for Richard Baldwin in Warwick-lane.

FEW Books, I think, have made such a Noise as this of Dr. Bekker ; and when you have read it, 'tis like that you will conclude, as well as I, that the World must be certainly bewitch'd. The Author has divided his Work, as you may see by the Title, into four Parts, whereof we have only the first Volume in English. What is his Design we may learn from his Preface, wherein he says, that the Opinion or Idea Men have commonly of the Devil, is unreasonable, and derogates from the Glory of God, to whom they make the Evil Spirit almost equal : “ Therefore, says he, this Book witnesseth for me, that
 “ I set up the Glory, Power, and Wisdom of the Sovereign Majesty of the World, as much as they had taken from him to be communicated to the Devil : I banish from the Universe that abominable Creature, to chain him in Hell, that Jesus our Supreme King may more powerfully and securely reign. You may see by this, that he does not intend to shew that there is no Devil,

vil, but only to prove that Men have wrong Notions of his Power.

This Volume contains XXIV Chapters, whereof the first treats of the Importance and Usefulness of the Inquiry he is about. Then the Author examines what was the Opinion of the antient Pagans concerning the Divinity, and Spirits in general, either good or bad ; and of humane Souls separated from their Bodies : and this which he takes from the Greek and Latin Books, makes the Subject-matter of the 2^d, 3^d, and 4th Chapters. He comes afterwards down to our time, and inquires into the Opinions of all the Heathens of the World : First in *Europe*, in the 6th Chapter ; after in *Asia*, in the 7th and 8th Chapters ; and then in *Africa* and *America*, in the 9th and 10th : In the 11th the Author sheweth that the Pagans, both Antient and Modern, have had a Notion of a Divinity that is Almighty, but that they have associated with that God some inferiour ones ; which Demons, as the Greeks called them, were thought, and are so still at this day, to have a share in the Administration of the Universe, directing the Affairs of Men under the Authority of the Sovereign God, and being Mediators between him and Men. They believed also that they did converse with some Men, who could by their Means know and effect things above the Power of Nature ; and from thence are come Diviners, Sorcerers, and Magicians.

The Author proceeds in his 13th Chapter to shew the Opinions of the antient Jews, who, says he, were taught by Holy Scripture, that there was but one God ; that the Soul was Immortal ; but that there were no Demons or inferiour Gods, as Pagans did fancy : He says antient Jews, for as to modern Judaism, it is in his Opinion much mix'd with Paganism. The Mahometans, out of the Light of the same Scripture, acknowledg one God,
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and created Angels good and bad, and the Devil as chief of them: But says he, Chapter the 14th, they are, notwithstanding those Principles, inclin'd as much as the Pagans to Divinations and Witchcraft.

He comes then to the Christians, whom he considers as before Popery, under Popery, and since Popery; and sheweth that the Primitive Christians did insensibly introduce amongst themselves many Opinions of Paganism and Judaism, which have increased under Popery to such a degree, that Christians have not been ashamed to ascribe to Angels, and to the Souls of the Deceased, but more especially to the Devil, all the Miracles which the Heathens attributed to Demons, Devils, and inferiour Gods. This Inquiry takes up seven Chapters, from the 15th to the 21st. In the mean time he takes notice, that though the *Manichees* Errors were condemned, yet their Opinions have been propagated in Christianity, even to our time; and that the Protestants themselves notwithstanding they give less Credit than others to the common Opinion of the Devil's Power, yet labour under many Errors about this Point: This is the Design of the 22^d and 23^d Chapters. In the last, *viz.* the 24th, Dr. Bekker compares all those Opinions together, and concludes that the common Opinion which has been in Request amongst us to this day, had its Original from Paganism; and that we must not suffer our selves to be seduced and blinded by a false Appearance of Piety, without having Recourse to the Light of Scripture and Reason. In short, says he, I shall prove that these are Thoughts that never were inspired into Christians by the Holy Scripture, seeing that those who read it, and understand it least, give most Credit to those sort of things.

This is the Substance of the first Book; and having not as yet read the other, I shall only tell you, that by a kind
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of an Abridgment of the whole Work which is prefix'd to this Book, it appears, that as the first Book treats of the rise of the Opinion concerning the Devils, the following discovers what Sentiments we ought to have of him, of his Power, Knowledg, Action upon the Souls or Bodies of Men, the Wind, the Air, Fruits of the Earth, and the like ; and what we ought to think of Divination and Witchcraft.

This first Part being but a Collection of the various Opinions of Men about this Matter, it has not been attended with great Difficulties ; but I long to see how the Author will answer some Passages of the Scripture that are diametrically opposite to his Opinions, and explain, without admitting the Power of the Devil, those surprizing Operations of Conjurers observed in the *West-Indies* by many credible Travellers.

De la Connoissance de soi Mesme, *i. e.* Of the Knowledg of ones self. *The second Treatise. The Introduction to the Knowledg of ones self, wherein Man is examin'd according to his natural Being.* By P. Dom. Francis Lamy, a Religious Benedictin of the Congregation of St. Maur. In Twelves, at Paris, 1694. Vol. 2.

THIS Treatise is divided into two Parts, the first of which contains 12 Reflections upon Man's Body, and its Functions. The first Reflection which a Man makes when he considers his Body, is, that it is a Portion of Matter extended, capable of *Greatness, Littleness, and Division*. The first Functions which represent themselves to his Eyes are, Waking, Sleeping, Drinking, Eating, Walking, Breathing, Mourning, Speaking, Digestion,

tion, Nourishing, Seeing, Hearing, Feeling. In all those there's nothing which is not easy and practicable to the Body by the Motion and Repose of its Parts, as they are diversly form'd and ordered.

The three Reflections following are upon the Principle of Sentiment, and upon the Matter thus: When I turn mine Eyes towards an Object, besides the Action of the Rays whose thin Membran is mov'd, I perceive the said Object, and have an Idea of it, which either pleases or displeases. But what's the Cause of this? Is it the Object which moves my Organ? Can that yield Pleasure or Displeasure which hath none? That corporeal Object cannot act upon my Organs, but by its Extent, Figures, Motion or Repose; but it's evident that of whatsoever Magnitude or Figure the Object be, it is not a whit the more proper to cause Pleasure or Grief. All that it can do is to move my Organs; but I ought to distinguish betwixt that Motion and the Sentiment or Perception join'd thereunto.

And if the Object cannot produce in me that Perception or Sentiment, we must examine if it does not at least administer occasion to my Body to produce them; but if my Body no more than the Object cannot act but by its Magnitude, Figure, Motion or Repose, it is my Soul then which is the sole Cause of my Perceptions and Sentiments, and which produces in me Pleasure or Grief. Those who have their Foot cut off feel the same Pain a long time after: It was not the Foot then which felt the Pain before it was cut off, but the Soul which reflects and reasons, and discerns betwixt Grief and Pleasure, because it alone hath the Sentiment of them. And hence I am convinc'd that it is wholly different and distinct from the Body, and is neither corporeal nor divisible.

The fifth Reflection demonstrates clearly that Man is compos'd of two very different Substances, *viz.* a Body
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and a Being which hath nothing corporeal. When I hear the Cannon thunder, and see great Slaughter, my Body endeavours to avoid them; but in the mean time I am ashamed of it, and force my self to put on a more courageous Countenance. Whence then happens this Conflict? There must of necessity be two to make a Duel: my Body hath all that's needful to flee from such Dangers; what is it then that retains it, and obliges me to expose my self rather to be cut in pieces than to retire? It is somewhat that values it self upon Honour and Glory, which is neither my Heart nor my Brain, and must be therefore a Being which hath nothing material nor sensible.

When I examine my self further, I find something in me which chooses and determines: It cannot be my Body, for there's nothing more easy than to chain that up, whereas nothing can restrict my internal Liberty, by which I distinguish two very different Natures in my self.

The more I reflect upon my self, the more Functions I find, whereof my Body cannot be the Principle. I have Idea's which are purely spiritual: I think on Justice, Truth and Infinity; I understand the Relation of things, and the Relation that there is amongst those Relations of things. I reflect upon my Idea's to see whether they be just, upon my Judgment whether it be true, and upon my Inclinations whether they be right. The Body does not reflect after this manner; a Vapour of animal Spirits which runs in my Flesh is not capable of these Functions.

The Continuance of these Reflections will bring a Man who examines himself, insensibly to confess that he is more certain of his having a Soul than that he has a Body: Several distemper'd Persons have imagin'd, that they had still the Arms and Legs which they had lost. Any Man may conceive himself without a Body, can think, judg and reason without a Body; but none can judg, reason or

reflect without a Being. From that Moment that we are convinc'd of our having a Perception, it is certain that we exist, and in this Perception it is that the Nature of the Soul doth consist.

Seeing the Essence of every thing is the Source of its Properties, then if by Perception alone we can discover the Properties of the Soul, it will be a new Proof that its Essence consists in its Perception. The Immateriality of the Soul is clearly included in its Perception. The more that we compare Perception with the Idea that we have of the Body, that is to say, with the Extent, the more we see that the one holds nothing of the other; for if the percipient Being have no Extent, it has nothing material.

Nor is it any thing more difficult to be convinc'd of the Oneness of the Soul: for every Man conceives that there is no more than one percipient Being in himself; for if there were more than one, he should be more than one Man.

Liberty is nothing else but a Consequence of the Power of Perception. A Being essentially percipient carries it self towards the Objects of its Perceptions: Indivisibility, Spirituality, and Immortality, flow from the same Spring. If the Soul be immaterial and indivisible, it does not depend upon the Body, nor die with it: It cannot be destroy'd by all the Force of Nature. The great Principle of Nature is Motion, and its Power tends to disorder, divide and bruise; but it cannot divide any thing in a Being which hath no Extension nor Parts. God who can annihilate the same, by ceasing to preserve it, will not do so; for that would be contrary to his Immutability, Wisdom, Goodness and Justice.

The four last Reflections furnish new Characters of the Immortality of the Soul. These mentioned hitherto are drawn from the Functions of the Spirit, its Perceptions and Reasonings. Those which follow are drawn from the
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the Heart, and chiefly from the Love which it hath for Glory, Truth, its own Happiness and Perfection. And thus the Author finishes the first Part of his second Treatise.

In the Second he speaks of the Union of the two Substances which compose Man, examines wherein it consists, the Cause, Consequences, Defects and Advantages thereof. He finds a strange Disproportion betwixt them, and great Difficulty to comprehend their Union, especially when compar'd with other Unions which he knew. It's easy to conceive how two Bodies are united when they have such a Correspondence by their Extent that they touch immediately. It's easy also to conceive how two Spirits are united, when they turn their Thoughts and Affections toward one another; but neither of those are to be found betwixt the Spirit and the Body. The Spirit hath no Extent by which it may touch the Body, nor the Body any Thoughts or Affections to turn it toward the Spirit; yet they are so strictly united, that it is impossible to wound the Body without afflicting the Spirit. But the Difficulty consists in knowing wherein this Union consists: It's not like that of Bodies nor Spirits, as above-mentioned; nor can it be conceiv'd as a Mixture of Powders or Liquors, or such a Penetration as that of Fire in hot Iron, or any Intermixture; for those sorts of Unions can only happen betwixt Bodies: For discovering the Medium to approach Substances so remote, we must have recourse to the Means which discovered their Union. One of those Means was, that the Spirit is troubled after another sort, at that which befalls its own Body, than at that which befalls others; and no Change can happen to the Body but the Spirit is made sensible of it by Joy or Grief.

The other Mean is, that the Body is far otherwise subjected to the Spirit than other Bodies are. The Spirit

commands and removes it according to Pleasure, whereas other Bodies continue unmoveable at all its Commands. Those two Mediums, which make us conclude that there is an Union betwixt those two Beings, demonstrate that this Union consists in the mutual Correspondence of the Thoughts of the Spirit with the Motion of the Body : And in this manner are those two Beings united as immediately as they can be. They cannot be united by the Relation of their Substances, seeing an extended Substance and a thinking Substance have no Relation. They cannot be united by the Relation of the same manner of Being, seeing here they have no Semblance : They cannot then be united any otherwise than by their different manners of Being, which have such a Connection that the one does accompany or necessarily follow the other ; that the Thoughts of the Spirit do excite the Motions of the Body, and that the Motions of the Body give Birth to the Thoughts of the Spirit.

Most Philosophers were of Opinion, that we ought not to search for any other Cause of this Union, than the Affinity which there is betwixt the Spirit and the Body. They represented them as incompleat Beings, which have a mutual Inclination to one another. But our Author finds himself obliged to enquire after another Cause of this Union ; and after having had recourse, but in vain, to all created Beings, he ascends as high as the Creator.

All created Beings are either Bodies or Spirits. But seeing the Union of the Spirit and the Body is the Work of an Intelligent Being, it is plain that the Bodies which have none could not be the Cause thereof. Created Spirits, though they have Understanding, yet have not Power enough to unite two such different Substances, and render their manners of Being so reciprocal, as that such Motions of the Body should be certainly accompanied with such Thoughts of the Spirit, or that such Thoughts
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of the Spirit should be necessarily accompanied with such Motions of the Body. None is able to surmount the Opposition of those two Natures but the Author of Nature himself. Nothing less than Infinite Wisdom could invent the Laws of this Union, and nothing less than Infinite Power could put them in Execution.

The rest we leave till next Week.

A Discourse of the Resurrection, shewing the Import and Certainty of it; by W. Wilson, M. A. Rector of Morley in Derbyshire. London, Octavo. Printed for William Rogers at the Sun in Fleetstreet. 1694.

THE Author's Design, as appears by his Epistle Dedicatory, is to awaken Men to a Sense of their Obligation to Holiness. In his Introduction he gives us this Paraphrase on the Text, *In Christ shall all be made alive*; that our Souls shall not for ever be separated from our Bodies upon the Account of *Adam's Sin*; but we shall rise to another Life, because Christ who is our Life has appear'd to take away Sin. He has also this excellent Remark, That the Enemies of Believing find fault with Faith, for that very thing which makes it acceptable and pleasing to God, viz. *in taking things for granted that we have no natural Knowledge of*: which he proves by *Abraham's believing against Hope, and was therefore stiled the Father of the Faithful*. And thus he says God makes a Trial of us by the Doctrine of the Resurrection. His Book is divided into two Parts. In the first he considers the Import of the Resurrection, and several Opinions about it, and advances that Opinion of there being a third Place, besides Heaven and Hell, for separate Souls; which, according to him, is the *Hades*, where they live in a vagabond State, and wander in unknown Regions: and there
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he will have Christ's Soul to have been while his Body was in the Grave ; and that the Souls of Believers rest there in Hope, and rejoice in the Favour of the Lord, being in that Household of Faith of which *Abraham* is the Father, which in the Jewish Phrase was called *Abraham's Bosom*. In *Chap. 2.* he treats of the Resurrection, as it denotes the raising of our Bodies, wherein he tells us, that the Certainty of it depends upon Revelation ; and if we know not how it can be done, it is because we know not all that God can do. He has also this judicious Reflection, that we ought to be cautious how for removing the Cavils of Scepticks we start new Notions of a Resurrection, lest while we endeavour to remove the Objections, we destroy the Truth of it. Here he also observes that the Heathens, though some of them who believed that the World had a Beginning, and that Man was created, could not but believe that it was as possible for God to make a new Body after this was turn'd to Dust, yet they conceiv'd it impossible to revive a dead Body : And to perplex this Doctrine the more, as they thought, they burnt the Bodies of Christians, and threw their Ashes into the Air or the Sea. He gives this Commentary on the Scriptures, telling us, that we shall rise with spiritual Bodies ; that our Bodies shall not need those Refreshments of Meat, Drink, and Sleep, that now they stand in need of, but shall live as Spirits. He answers the Objection of our Bodies being chang'd into Spirits, from Jesus's coming in where the Disciples were assembled when the Doors were shut, alledging that that only tells us the time when, but not the manner how he appear'd. Then he advances it as a more probable Opinion, that after the Resurrection we shall live upon the new Earth, than that we shall ascend into Heaven ; and explains that Text, *1 Thess. 4. 17.* of our being caught up together in the Clouds to meet the Lord ; that we shall only be conducted

ducted through the Air to the Judgment-Seat. Then he tells us, that it will be a dreadful thing to the Wicked to rise again, because they must go into Bodies that will vex and torment them with intemperate Appetites, and into Bodies that they will be ashamed of, as being bloated with Intemperance, and deformed with all the Marks of Lust and Wickedness that here they have contracted: whereas the Righteous are cloth'd with Bodies of Light and Glory, beautified with all the Graces and lovely Features that belong to heavenly Bodies. In *Chap. 3.* he treats of the Resurrection as it is an entering us upon an immortal Life. Here he explodes the Notion of its being better to live in a State of Damnation, than to be annihilated; and answers the Question how we can be said to begin to live an immortal Life then, when the Soul is immortal now, by telling us, that the Life which we now live is then made immortal, by the immortal Soul's dwelling in an immortal Body. Our Author asserts, that as *Adam* was not naturally mortal, neither was he naturally immortal, but thinks it reasonable to believe that a Body that was not created corruptible, as *Adam's* was not, would not have dissolved to Dust again if he had not corrupted it by Sin. He does also suppose that the Fruit of the Tree of Knowledge would have been *Adam's* Reward to have secured and perfected all the Wisdom and Knowledge he by his own Industry had acquired, had he waited God's time; and that by eating thereof he might have been made immortal, when by a Course in Vertue and Piety he was become fit for a Translation to that Place where there's no more need of Meat nor Drink: And to this he thinks that the Tree of Life, whose Leaves are for the healing of the Nations, *Rev. 22. 2.* alludes.

In the first Chapter of the second Part he treats of the Resurrection as reveal'd; and in the Second of the Resurrection as exemplified to us in the Resurrection of Christ: and here he considers the Certainty of Christ's Resurrection,
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and what ground of Certainty we have thence for ours. As to the first he proves that it is well attested, that they who were the first Reporters of it could not be deceived, and that it could be no Contrivance; and how ridiculous that Story of the Jews, that his Disciples stole him away by Night, appears. In the second Section, he considers by what Power he rose, and reconciles the Texts that ascribe it to himself, with those that ascribe it to God, by this Commentary, that he did thereby manifest himself to be the Son of God equal to the Father, the Resurrection being in St. Paul's Stile, the working of the exceeding Greatness of the Divine Power, *Eph. 1. 19. and Rom. 1. 4. that he was declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.* So that the raising of himself being an Act of Omnipotence, it's no wonder that they who believe he was no other than a mere Man should stumble at this; for to believe it of any Man, is to believe that he has Power to do that which none but God can do. The third Chapter treats of the assured Principle upon which Christianity teaches us to ground our Hopes of a Resurrection, *viz.* as Christ rose for our Justification. And our Author's Notion of this Justification is, that it is an acquitting of us so far from the Sentence already pass'd upon us, that we shall not die eternally, because we are already condemned to die, but shall assuredly live again: And this Advantage he says all Mankind have by the Death of Christ; that we are put into a justified State, have receiv'd a new Law; and that the Righteousness which God accepts of, and will reward with eternal Life, is the Conformity of our Lives to this new Law of Faith. The rest of his Book is spent in the Defence of this Notion; and that our last Trial will be, whether we deserve the Forgiveness that is with God. So that while we are in this World we are in a State of Probation, and cannot assuredly say of our selves, that we shall undoubtedly be glorified.

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Cognitio Rei Numariæ; i. e. *The Knowledg of Medals, for the Instruction of those who design to study how to know Old and New Medals. At Leiplick, in 4^o. 1694.*

HAVING in Numb. 5. spoke something in general of the Commendation of this Study, under the Head of *Pietas ex Nummis*, we come now to give you the *Idea* of a Treatise on that Subject, wich is writ with so much Eloquence, Learning and Brevity, that nothing could be possibly better done for those who admire that curious Science. The Author's Modesty hath depriv'd the World of the Advantage of knowing his Name; and though we must own that he deserves infinitely well of the Publick, yet the Discipline of the Times is enough to have satisfied him, that no body would have offered so much Violence to his Modesty, as to have erected Statues for him in every Street, and offered them Incense and Tapers, as was done to *Marius Gratidianus*, when he first discovered the Way of proving the Roman *Denarii*. However, though we know not the Author, we will hug his Book.

In his Preface he declines saying any thing in praise of this Study, after the Endeavours of so many Great Authors; but only this, that it is a Study no less becoming Ingenuous Spirits, than that of History; for the Truth of which there are no better Vouchers to be found than Medals: But seeing those who search after the Money of the Antients, in order to increase the Knowledg of Medals, are many times impos'd upon by those who, for Lucre's sake, obtrude Counterfeits instead of true Medals upon the World; he promises to show us which way we may avoid being cheated, and includes all that is worth our Knowledg concerning Medals, in twelve Rules.

His first is concerning the Age of Money or Medals ; and the Time which heightens their Value.

The Antients dealt by Barter with one another ; and the difficulty of coining Metals hindred the making of Money for a long time : And at this Day there are whole Nations to be found who have no Money. And Metals came in use for buying and selling, a long time before they were form'd into Money or Medals, which, says our Author, are divided into Old and New : And some esteem all those as Antient, which were coin'd before the 9th Century ; but he is rather of Opinion, that the old Ones ought to determine with the 4th Century, in the Reign of the Emperor *Theodosius* ; and those he calls New which have been coin'd within these 300 Years.

The Antient Medals are divided by the Antiquaries into those of the *Greeks* and *Latins*. The *Grecian* Medals, as they exceed the *Romans* in Antiquity, do also very much excel them in Art, and the way of expressing the Figures. And of those, such as were coin'd by Cities, are elder than those that were coin'd by Kings.

The Consular Medals are the Eldest of the *Latins* ; for the first Kings gave none in Gold or Silver, if any : And the Account of Families is that which is most Antient in the *Roman* Medals. The Medals of Emperors, are either those of the Aged or declining Empire : the first beginning at *Julius Cesar*, or *Augustus*, and ending at the thirty Tyrants : and the latter extends from thence to the taking of *Constantinople* by the *Turks*.

Amongst the new Medals, those of every Nation where they have been coin'd are admitted ; and by them Popes, Emperors, Kings, Princes, Cities, and famous private Men are also represented. They do likewise commemorate Battels by Land and Sea, Coronations, Marriages, and Funerals of Kings ; with all other Transactions of Note, Sacred

cred or Profane : And they have this Advantage, that they are more easily understood, because things are fresh in our Memory, they assign the *Epocha's*, are less obnoxious to Flattery than the Antients, free from Counterfeits, seeing it may be easily distinguished which are founded, which are coin'd ; and that hitherto we have not found that any Counterfeits have been made in imitation of the true Ones. It is own'd, says our Author, that the Series of the Popes for 250 Years, that is, from *Martin* the 5th, is delivered intirely in Medals : But those which precede *Julius II.* are New, and were coin'd by the Care of *Bidot*, and Cardinal *Francis Barberini*, in the Papacy of *Alexander VII.* But the Succession of the more Antient Popes is only to be learn'd by the Leaden Seals affix'd to their Bulls ; and those do only exhibit their Names, with the Images of the Apostles, *Peter* or *Paul*, *Sixtus IV.* being the first of the Popes who impress'd his Head upon the Money. We can deduce the Metallick Succession of the Emperors of the latter Ages, by help of their Money, from *Charlemain's* ; and this is performed by *Strada*, until the Time of the Emperor *Matthias*, but by supposititious Medals for the most part. The true Order of those Memorial-Medals which were really coin'd by the Emperors, begins at *Frederick III.* to which the Medals of the *Spanish* Kings use to be added ; but they go no higher than *Philip I.* Father to the Emperor *Charles V.* But no Nation of the World did ever come near the Metallick History of the *French* Kings, which is entire from Christ's Time for 1200 Years together : yet according to *Bidot*, *Charles VII.* was the first who stamp'd his Image upon the Money. And Father *Menestrier* hath, by a new Invention, compris'd the whole History of *Lewis XIV.* in Medals, from his Birth to this Day, very neatly.

But we must refer you for the rest of this Book to the following Weeks.

Books

Books lately printed beyond Sea.

Historia persecutionis Vandalicæ in duas Partes distincta: prior complectitur Libros quinq; Victoris Vitenfis Episcopi, & alia antiqua Monumenta ad Codices Manuscriptos collata & Emendata, cum Notis & Observationibus. Posterior commentarium Historicum de persecutionis Vandalicæ ortu, progressu & fine. Opera & Studio Dom. Theodorici Ruinart Presbyteri & Monachi Benedictini à Congregatione St. Mauri. In 8°. Paris, 1694.

Elemens de Botanique, i. e. The Method of knowing Plants. By M. Pitton Tournefort, of the Royal Academy of Sciences. At Paris, in 8°. 3 Vol. 1694.

Lately printed at London,

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